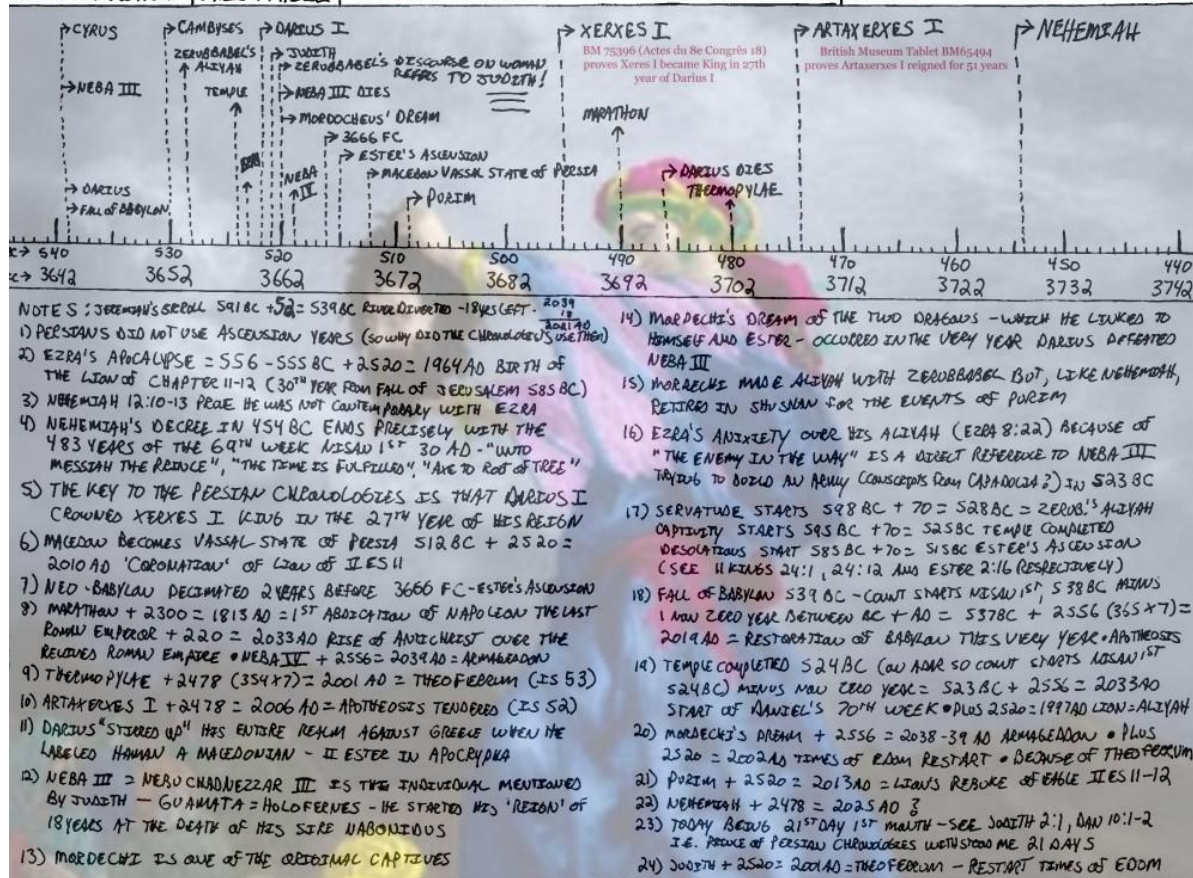


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Justifying Judith

Date: 15:47:34 Apr 25, 2019

So, here is the theory that, apparently, no one else other than myself has realized and that is that Nebuchadnezzar III is the individual referred to in the Book of Judith and Guamatata is the General Orophernes and there are only about five points I need present to prove my case.

1) The experts believe that Nebuchadnezzar III was, in fact, of Royal Blood and, therefore, that he had a 'House' in the Biblical and Medieval sense in that he had servants, slaves, stewards and, chances are, Military Officers. Think Duke of Normandy and you begin to understand the situation. As such, he could claim to be the King of Assyria (because he wanted the Assyrians to join his rebellion against Cambyses and, subsequently, against Darius) and even Lord of the Earth.

It is doubtful he tried to take on Darius in the latter's first year because he had to build his support base and army first and, therefore, it would take several years to accomplish these

goals. This is important because this would place his demise shortly after the Temple was finished as recorded in Judith.

He assuredly dispatched Oropernes specifically to raise that army which is actually implied for, just after this, his General dies and he goes ballistic against Darius. Even if all of the provinces did rebel in that first year it is doubtful that Darius could have suppressed them all in that single year.

He assuredly reigned in a co-regency capacity of some kind and very possibly in Nineveh itself and he starts his personal reign at that date (i.e. the 17th year of Nebuchadnezzar, etc as in Judith).

II) As the links below prove, Nineveh was not in ruins and was still in existence up into Roman times who sacked it circa 100 BC and again circa 200 AD. As such, it would obviously have had a government and, therefore, his claim to Nineveh as his capital is understandable wanting, as he did, to garnish as much charisma as possible to his fledgling rebellion.

III) That there was a governor of Ecbatana at the time using the name Arphaxad (as one of his predecessors had done about a century earlier) is not inconceivable and almost to be expected in that Make Assyria Great Again atmosphere.

IV) Darius himself is less than reliable as a witness even being called a liar himself by one historian (no doubt because he spends half of the Behistun Inscription he carved up calling everyone else a liar) and virtually every woman on the planet and a large portion of the men would agree that if it suited his purpose then he would have no problem claiming Judith's victory as his own and, in fact, that is exactly what he did as we will see in the next point.

V) The fictional account of the demise of the rebel Guamata (as pointed out by several historians) is an obvious fabrication that, literally, has the story of Judith as its source. Some weirdo cuts off his ears and nose despite his face so that he can infiltrate the General's Army and then sucker them into letting him open the gate so that the hee-roh Darius can personally come in and execute him.

This one point alone actually pretty much proves my whole thesis and Nebuchadnezzar III is the individual referred to by Judith.

Conclusion

So, after finishing up my Persian Chronology last night I found some interesting information.

As far as the Temple being finished, this is actually not necessary because the returning exiles in other places in the Scriptures called it the Temple even before they started working on it. Hence several references in Judith to the Sanctuary.

Turns out Nebuchadnezzar III, logically, started his 'reign' at the death of his father Nabonidus the last King of Babylon and when this realization was made and I graphed it I found some even more interesting information.

Turns out that Judith executed Holofernes precisely in 522 BC in Darius' first year exactly where the Historians place the events in question and then Neba III gets killed by Darius the very next year.

Then Zerubbabel makes his big speech about women being greater than even Kings and only the Truth is stronger and he was talking about Judith and this is the only thing that explains the reaction, not only of Darius, but his entire cabinet.

Zerubbabel was basically hinting to Darius ("some men have even died because of women ") that he really owed his victory over Neba III because of the work of a single solitary Jewess.

Concerning Nebuchadnezzar claiming territory (Nineveh) that didn't belong to him and someone in Ecbatana claiming to be Arphaxad we have modern examples right now of the same exact thing.

Do you know how many Monarchies in Europe right now are claiming to be the King of Jerusalem?

I can list you three right now off the top of my head.

The Monarchs of England, Spain and the Netherlands all claim to be King of Jerusalem when, in fact, none of them are and probably not a single one of them have ever even been to Jerusalem.

This is just par for the course in a realm where some people think they have the divine right to rule.

I rest my case.

Notes

Although this was the end of the Assyrian Empire, it was not the end of Nineveh. In 401 BCE, the Greek mercenary leader Xenophon stayed in a place called Mespila and his description is sufficiently accurate to identify the town as Nineveh. Today, the name "Mespila" is rendered as "Mosul".

Archaeological finds from tombs document the survival of Nineveh in the Parthian age. Writing at the beginning of the common era, Greek geographer Strabo mentions the city and its plain. note The Greek author Philostratus refers to a Damis of Nineveh, who was the companion of the first-century CE philosopher Apollonius of Tyana. In 627 CE, Nineveh was the site of an

important battle between the Byzantines and Sasanian Persians. The city was abandoned after the Mongol invasion in the thirteenth century.

<https://www.livius.org/articles/place/nineveh-mosul/>

Dr. Brinkman makes mention of the fact that Assyrian cuneiform did not die out with the empire's destruction, four Assyrian texts written by Assyrians in the Assyrian dialect and script being found at a site called Dur-Katlimmu (Sheikh Hamed), on the Khabour River in Syria. These are "couched in Assyrian legal formulae" and date to the second and fifth years of Nebuchadnezzar II, king of Babylon, i.e. from 603-600 BC, between nine and twelve years after the fall of Nineveh.

So Assyrian cuneiform had survived the empire.[36] James Henry Breasted in his book; The Conquest of Civilization[37], mentions that, "... the remnants of the Assyrian army fled westward and with Egyptian support held together for a short time..."[38]. Professor Saggs also says that, even after the empire's fall, the Assyrians were "not yet finished"[39]. Those of the Assyrian army that were able to flee Nineveh escaped hundreds of miles westward to Harran, where Ashur-Uballit II of the Assyrian royal family was proclaimed king of Assyria.

www.nineveh.com/WhoAreTheAssyrians.html

In 400 BC, a Greek general named Xenophon, employed by the Persian king Cyrus son of Darius, wrote his chronicle[45] as he and his 10,000 strong army retreated through Assyria along the river Tigris. He always comments on the plentiful supplies that were available, arguing a considerable production of grain. He writes that Assur, which was now called Kinai, was a prosperous city and that his army bought cheese and wine from the local inhabitants. It seems, from his writings, that many of the buildings and houses had survived the destruction of the city in 614 BC.

He also wrote of many surviving villages in Kalhu, which was now called Larissa, and of a village called Mespila near a large undefended fortification, which may be identified with today's Mosul.[46]By careful examination of the topography described by Xenophon, scholars have determined[47] that the fortification was the city of Nineveh, though under the eponymic name of Ninus. Mespila, on the other hand, as suggested by Hayim Tadmor[48] and Stephen A. Kaufman[49], is the Aramaic 'mashplah' as heard by Xenophon from the local population, meaning "the fallen one".

The Assyrians living in Mosul have never forgotten that their city had a glorious past. As E.B. Soane wrote in 1892, "The Mosul people, especially the Christians are very proud of their city and the antiquity of its surroundings. The Christians, regard themselves as "direct descendants of the great rulers of Assyria"

www.nineveh.com/WhoAreTheAssyrians.html

Dr. Brinkman also makes mention that the Romans captured Nineveh, which they called Ninus, in 115 BC and again in 200 AD when they set up the province, which they named Assyria. The temple of Nabu at Nineveh was also repaired in the first century AD. Assyrian, Aramaic, and Greek inscriptions have been found in Nineveh, dating to this time. Kalhu was also resettled and the temples rebuilt. Assur became a great and prosperous city again and the temple of Assur restored.

www.nineveh.com/WhoAreTheAssyrians.html

Roux further states that, "After the fall of Assyria, however, its actual name was gradually transferred to Syria. Thus, in the Babylonian version of Darius I inscriptions, Susa f, Eber-nari ("across-the-river," i.e. Syria, Palestine and Phoenicia) corresponds to the Persian and Elamite Athura (Assyria). Besides, in the Behistun inscription, Izalla, the region of Syria renowned for its wine, is assigned to Athura." (Izalla or Izla / Izlo is the southern part of the Tur-'Abdin region in which is the famous monastery of St. Eugenius).

www.nineveh.com/WhoAreTheAssyrians.html

Magians

historical name. Whether Volkmar be right or wrong in his equation of Arphaxad with Artavasdes, an Armenian and also a Median royal name, which he explains to mean "The Great King," and compares with Arsaces, which John Malalas (p. 351) renders ὁ βασιλεὺς; it is at least certain that Arsaces was the title of that "king of Persia and Media" against whom Demetrius Nicator made his ill-starred expedition into Media, ending in his own captivity (circ. 141 B.C.), as related in the First of Maccabees (1 Macc. xiv. 1-3). The campaign of Nabuchodonosor against Arphaxad was hardly conceived independently of this brief account, or of the sources of it; although the exigencies of his plot forced the author of Judith to conduct the train of events to an exactly opposite issue, so that it is the Median sovereign who is defeated, and the Assyrian that triumphs. What, however, principally occupied the mind of the old romancer was, in all likelihood, the expedition of Antiochus Epiphanes into Persia, as we shall see (1 Macc. iii. 31-37; vi. 1 sqq.; 2 Macc. ix. 1-3).

Holofernes, the "chief captain" of the Assyrians, bears a name which resembles Medo-Persic rather than Assyro-Babylonian designations; just as Bagoas the eunuch, his major-domo, bears a name which is simply a Persian term denoting eunuch (see note, ch. xii. 11); and just as Nabuchodonosor's demand of "earth and water," in token of submission, is an obvious reminiscence of a familiar Persian custom (ch. ii. 4). We need not stop to consider Grotius's allegorical explanation of this curious name by the more curious "Chaldee" חֲלָדַי, "lietor serpentina."¹ Holofernes (there is no H in the Greek or the Syriac) would seem to be merely a variant spelling of Orophernes, an authentic Persian form, and in fact a standing title of the kings

of Cappadocia, both in the Persian and in the Seleucid epoch.² And when it is observed that an Orophernes sat on the Cappadocian throne in the year 158 B.C.³—that is, in the time of Jonathan the High Priest, the brother of Judas Maccabeus—we obtain another coincidence so strikingly corroborative of our theory that it can hardly be considered accidental. The real Orophernes was a military usurper, of violent and unscrupulous character, and well qualified on these, if on no other grounds, to play the part of the savage Assyrian general in the drama of Judith. Here, as in so many other instances, the author has availed himself of actual history for the purposes of his historical fiction. The name of another chief actor in the play supplies yet another hint of the age of our story. The High Priest contemporary with Judith is Joacim (ch. iv. 6); and Joacim is a variant of Eliachim,⁴ which was the Hebrew—that is, the original—name of the Hellenizing high priest Alcimus, the unscrupulous adversary of Judas Maccabeus (1 Macc. vii. 5) and his brother Jonathan (1 Macc. ix. 54 sqq.). The wide difference evident between the fictitious and the historical Joacim, hardly weakens the force of this coincidence, when we remember the arbitrary character of the work under consideration. As pointed out in the note *ad loc.*, it is also true that Joacim was the name of the successor of Joshua, the High Priest of the Return (Neh. xii. 10); a fact which made the name all the more suitable for the purposes of the writer, who wishes it to appear that his professed history belongs to the time immediately subsequent to the return from the Babylonian Captivity (ch. iv. 2, 3). The long speech of Achior the Ammonite, which is a retrospect of Israelite history from the times of Abraham to those of the Exile and Restoration, is sufficient proof of this assertion (see

¹ The article is a mistake. According to Ewald, חֲלָדַי, or rather חֲלָדַי, is (or may be) a very rare Rabbinic loanword from the Greek (= *λεονόφιον*, "booby-beater"). Spiegel has orally informed me that the termination -*fernes* in Græco-Persian names is identical with the Old Persian *garana*, "splendid." The name Orophernes, therefore, is perhaps equivalent to the Greek term *εὐφρανης*.

² We need not, therefore, with Keil and Gutschmid, suppose that the basis of the story is the campaign of Artaxerxes Ochus against Egypt, in which a Cappadocian prince of this name took part (Diod. Sic. xxxi.).

³ Polyb. iii. 5, 2; Aelian ii. 41; Appian. *de rebus Syr.* 47, where the spelling is Olophernes.

⁴ The Vulgate reads Eliachim, except in ch. xv. 9.

Huh, no kidding. I think we're getting warmer.

The name Orophernes is a Medeo-Persian name not Chaldean.

Gee, same as this guy Gaumata - the Magians being Medes and Persians.

Babylon, once the capital of an important empire, had been part of the Achaemenid empire since 539 BCE, but the quietness of the Persian rule had been disturbed in 522, when a Magian named Gaumâta had seized the throne and was killed by the Persian prince Darius, who became king on 29 September

<https://www.livius.org/articles/person/nidintu-bel/>

Cappadocia

Yup - note the reference to Cilicia - you'll see it again in the book of Judith. Orophernes being a subsequent king of Cappadocia.

Gee, you don't think that guy Nebuchadnezzar III would have recruited someone from Cappadocia to help him build an army, do ya?

Wikipedia

Cappadocia (/kæpəˈdɒʊfə/; also Capadocia; Greek: Καππαδοκία, Kappadokía, from Old Persian: Katpatuka, Turkish: Kapadokya) is a historical region in Central Anatolia, largely in the Nevşehir, Kayseri, Kırşehir, Aksaray, and Niğde Provinces in Turkey.

According to Herodotus, in the time of the Ionian Revolt (499 BC), the Cappadocians were reported as occupying a region from Mount Taurus to the vicinity of the Euxine (Black Sea). Cappadocia, in this sense, was bounded in the south by the chain of the Taurus Mountains that separate it from Cilicia, to the east by the upper Euphrates, to the north by Pontus, and to the west by Lycaonia and eastern Galatia.

The name, traditionally used in Christian sources throughout history, continues in use as an international tourism concept to define a region of exceptional natural wonders, in particular characterized by fairy chimneys and a unique historical and cultural heritage.

The Ionian Revolt and associated revolts in Aeolis, Doris, Cyprus and Caria, were military rebellions by several Greek regions of Asia Minor against Persian rule, lasting from 499 BC to 493 BC. At the heart of the rebellion was the dissatisfaction of the Greek cities of Asia Minor with the tyrants appointed by Persia to rule them, along with the individual actions of two Milesian tyrants, Histiaeus and Aristagoras.

The cities of Ionia had been conquered by Persia around 540 BC, and thereafter were ruled by native tyrants, nominated by the Persian satrap in Sardis. In 499 BC, the tyrant of Miletus,

Aristagoras, launched a joint expedition with the Persian satrap Artaphernes to conquer Naxos, in an attempt to bolster his position. The mission was a debacle, and sensing his imminent removal as tyrant, Aristagoras chose to incite the whole of Ionia into rebellion against the Persian king Darius the Great

Kingmakers

Oops - the plot thickens - the Magi were Kingmakers - I'm guessing some of them might have taken a militant interest - I.E. Gaumata is Orophernes.

Not only was Christ a physical earthly King by virtue of His lineage from David, but also by virtue of the fact that those in the world who were official kingmakers recognized Him as such. The Magi were from Media-Persia and were Persian kingmakers. After the Babylonian Empire fell in 539 B.C. the Media-Persian Empire took control of that region of Mesopotamia. Following that empire Alexander's armies conquered it for the Greeks in 328 B.C. When Alexander died in 323 B.C. one of his generals, Seleucus Nicator, took control of the area and finally lost control of it to the Parthians in 139 B.C.

Magi is the Old Persian word magav, which refers to a certain very wise hereditary priestly tribe of people who came from the Medes. This term is also translated as "megistanes" from which we get our term magistrates. The Magi were so powerful that historians (Herodotus) tell us that no Persian was ever able to become king except under two conditions: he had to master the scientific and religious discipline of the Magi, and he had to be approved of and crowned by the Magi. In effect, they controlled who could be king within the Mesopotamian region. Having through the years risen to a place of great prominence in the kingdoms of Babylon, Media, and Persia, they served as advisors to the rulers, and so the term became synonymous in many ways with being a wise man. This is how our English translations render the word magav. Now, some time after the birth of Jesus, some God-fearing Magi arrived in Jerusalem asking for the King of the Jews.

<http://doctorwoodhead.com/648/>

More recently, the view of Michaelis, anticipated by Josephus ("Ant." i. 6, § 4), that Arpakshad contains the name of the Kasdim or Chaldeans, has become predominant. The explanations of Gesenius, etc., "boundary ["Arp"] of Chaldea" (Keshad); of Cheyne, "Arpakh" and "keshad," written together by mistake ("Expositor," 1897, p. 145), etc., are now superseded by the observation of Hommel ("Ancient Hebrew Traditions," 294) that Arpakshad is the same as "Ur of the Chaldeans" (Ur-kasdim). Both names agree in the consonants except one, and also in meaning, as Arpakshad is the father of Shelah, grandfather of Eber and ancestor of Terah, Nahor, and Abraham, who came from Ur (Gen. xi. 12).

www.jewishencyclopedia.com/articles/1817-arphaxad

Post Script

Date: 19:05:24 Dec 29, 2021

Point # 18 on my graph perfectly targets the Coronavirus Era, which I believe may be the Snare, and is indicative that this is the start of the Revival of the Roman Empire.

More so true if you use 365.25×2556.75 which then targets 2020 AD perfectly; and that right at Nisan 1st in the start of the year; which is exactly when Restrictions began.